

In The RELIGIOUS WORLD

THE TWO TYPES OF RELIGION.

The International Sunday School Lesson for April 26 is "The Lost Sheep and the Lost Coin."—Luke 15:1-10.

(By WILLIAM T. ELLIS.)

Two pictures are suggested, one older than the inscribed rocks of Persia or the Inca ruins of South America. It is a picture of humanity, of all colors and conditions, in pursuit of spiritual peace. The details of the picture are more bewildering than Michael's Anglo's "Last Judgment." They include the great stone altars, the "high places," of Petra; the sacrificial mounds of the American Indians, the myriad indescribable idols of India, the stately temples at Nikko, and the majestic shrine at Ise, in Japan; the Kallu at Mecca, the noble "Temple of Heaven" in Peking, and the wondrous ruins at old Karnak, in Egypt. A tide of pilgrims, and a cloud of incense are in the background of this picture. Red splashes of human sacrifice stain the canvas. As we look, the great picture seems vocal with the oldest and saddest of human wails, the cry of souls seeking salvation. That is the history of human religions; man struggling toward God. No great soul can gaze upon the scene without being profoundly moved.

The other picture is a contrast—the great contrast. It is limned mostly in the experiences of one character, and its central scene is that character on a cross. In the background we see Him as a God, Shepherd, amid the thorns of the dangerous mountain side at sunset, rescuing a lost lamb that the eagles will get if He does not. We see Him too, as a good Physician, lavishing his healing upon the thankless. As a gentle, patient Teacher, we behold Him unfolding to the multitude the truth of the new kingdom of brotherhood. A champion of the poor, the humble, the outcast, we watch Him fling his life into the snarling teeth of an antagonistic, self-righteous system of proud self-interest. In ways small and great, this second canvas reveals the stupendous and well-nigh incredible spectacle of salvation seeking souls, God yearning for man.

Christianity's Unique Trait.

There, you have the one great distinctive truth about Christianity. It reveals God as seeking the lost. No longer is the Supreme Being understood as a fierce and terrible Power, to be propitiated and placated. Jesus made clear that God is a Father, with all of a human father's best qualities, exalted and extended to the nth degree.

Brooding, yearning, inviting, seeking—that is the picture of God which Jesus painted. That conception has changed the world's map and the world's history. For what people think about God is the determining factor in all human affairs. Across the face of the sky, deep in the mines of earth, men now read the wonderful Christ message, "God loves you."

With such a mighty truth is this underlying the present Sunday school lesson, no student should spend his time in conning the mere details of the parable, as, for instance, the fact that the lost coin was worth sixteen cents, and that the Syrian home, with its earthen floor, often had no window at all, making the loss of the coin easy. So also, with details of the business of the shepherd. Jesus told these two stories without any intention that they should be pursued curiously in all the refinements of their meaning; He designed only to illustrate, from the familiar, every-day experience of his hearers, the tremendous teaching that God cares for the lost and will go the limit to find them.

At the Base of Democracy.

The background of these lesson stories was very human and interesting. The aristocrats pointed the finger of scorn at Jesus because he received sinners, and even ate with them. A first-class snob is always most of all zealous about his social standing, and unwilling to do anything at all to compromise it. Some socially ambitious persons are ashamed of their own humble parents. Jesus, however, was the originator of democracy, and he never looked at the label which society had pasted on a man. He would as lief eat with a publican as a pharisee. Whereat the pharisees gnashed their teeth. Jesus answered them by this incomparable cluster of three parables, the lost sheep, the lost coin, and the lost son.

At the plinth of things lies this Christ-teaching of the worth-while-ness of every human soul. It is the only basis for democracy. Equality of life, equality of opportunity, and equality of value of every human being—these are bed-rock principles of democracy. In a democracy no man can say, as the old pharisees said: "This multitude . . . is accursed." Even as Jesus prized the outcast, so democracy prizes every baby, every boy and girl, every laborer in mill and

mine, and every sheep wandering from the fold of good citizenship.

More than a score of years ago a few baseball players, out for "a good time," sat on a Chicago curb. Nobody heeded them greatly; they were only "sports." The music of a gospel mission reached one; he became converted, and that curb-stone "sport," that slightly hare-brained baseball player, in the mighty hand of the God who seeks and saves the lost, became "Billy" Sunday, the greatest evangelist of the age, who has led two hundred thousand souls to public confession of Christ, and who has made over for righteousness whole cities. No man can know what will be the result of a single reclamation of a wandering soul.

This at least, is sure: the church which ceases to go after sinners is thereby ceasing to possess the power to nurture saints. The Christianity which is not actively seeking the lost is in danger of losing its own Saviour.

Is a Revival Coming?

Even the ecclesiastics, who are slowest to discern spiritual tendencies and moods, perceive the present portents of a revival of religion. They are putting evangelism on their programs, and appointing committees and commissions on the subject. A multitude of voices are calling the Christian church back to her first work.

Old ossifications are breaking up, to prepare the way for a fresh expression of spiritual concern. The veritable earthquake of social unrest is but ploughing up the ground for the harvest. Social service has come as a fashion, only to find that the most effective social service is reclamation of individual lives. Unit by unit the foundations of society must be built up of redeemed individuals. All things conspire to cry aloud our day's need for a new seeking of the lost.

There is an evangelism that is professional and stereotyped and spoken: there is another that is incarnated in a life. Recently I was obliged to hasten from the great Tabernacle meetings of evangelist Sunday at Scranton, where hundreds were being converted daily, to the funeral of a friend whose rare life of exquisite saintliness had embodied all that the evangelist preached, and more. The message of that bier was more impressive to me than any of the mighty Tabernacle sermons. Truth is most eloquent when lived. A sunrise needs no trumpeter. A life of Christlike love, ministering, forbearing, seeking love, is real evangelism.

So it was that all the wonderful words of Jesus concerning salvation were overshadowed by his life. He first lived the truth he taught. More impressive than the parables of the lost is the truth that "The Son of Man is come to seek and to save the lost." He told about the good shepherd: he was the Good Shepherd. He taught love for sinners; he loved lost men even up to the climax of Calvary.

THE GIFT OF WORDS.

Terse Comments on the Uniform Prayer Meeting Topic of the Young People's Societies—Christian Endeavor, Etc. For April 6—"Our Tongues For Christ."—Ex. 4:10-16. (By William T. ELLIS.)

Two women were riding in a train recently, talking, as sensible, cultivated women do, of various topics of serious interest. A young woman sat in front of them, and as all arose to leave the train at the station she said, in real embarrassment and yet with unusual enthusiasm, "Pardon me, but I could not help overhearing you, and I just must say that it was the most interesting conversation I ever heard in my life." Then she hurried away. Of course it was wrong for her to listen purposely; and decidedly unconventional and rather amusing for her to bestow praise upon two strangers for something that did not concern her at all. Yet she meant well, and the incident revealed the sort of conversation the earnest young woman was probably accustomed to hear. The idleness and uselessness and emptiness of most of our talk really reflects upon the quality of our thinking. We chatter away, like the monkeys in the tree-tops, and say little worth listening to. What remark you heard today that is worth remembering? Or, more to the point, what have you said that was worth saying? The old-fashioned exercise of reviewing at night our words for the day would lead us to pray the Scriptural prayer, "Set a watch, O Lord, before my mouth; keep the door of my lips."

God fills the mouth that is opened for him; and opens the mouth that is filled for him.

Miss Havergal's beautiful hymn of conversation: "Take my lips and let them be, Filled with messages for Thee."

is never outgrown. Each recurring day brings a new need for speech that is flavored with grace. No need of our workaday world is greater than the need for words of courage, words of tenderness, words of sympathy, words of cheer, words that make life seem nobler. Every word spoken in the Spirit of Christ is as truly a message of Christ as the formal religious speech.

When lips and life do not accord it is the life that is listened to. "What you are makes so much noise, that I cannot hear what you say," is an ancient retort.

"The gift of words" is sometimes of disparagingly by "practical" men. But words are merely the symbols of ideas; and nobody really has the gift of words who has not also the gift of thought. Before one can talk with power he first must be able to think. There never was a great speaker who was not also a real thinker.

The tongue that has been dedicated to Christ will not be kind at the expense of sincerity. The desire to be pleasant and agreeable leads many kind-hearted persons into unmeaning duplicity. This is the pitfall that ever yawns beside the one who would speak gently and approvingly. "The flatterer and the liar were hatched from the same egg," says the wise India proverb. A tongue must be true above all else, before it can be used by Christ.

Lord, speak to me, that I may speak
In living echoes of Thy tongue,
As Thou hast sought, so let me seek
Thy erring children lost and lone.

O lead me, Lord, that I may lead
The wandering and the wavering feet;
O feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

O strengthen me, that while I stand
Firm on the Rock, and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.
—Frances R. Havergal.

There is no eloquence equal to sincerity.

Many proverbs remind us that the spoken word and the sped arrow can never be recalled. The irrevocableness of speech is its most dread quality. Gunshot wounds may heal, sword thrusts may leave no scar, poison may be eliminated from the body, but a deadlier weapon than any of these, the human tongue, inflicts wounds that are permanent.

"A little more silent, please," thundered the sage of Chelsea. Probably most of us talk too much in general, and too little about the things best worth speaking of. Less gossip and more godliness; less fault-finding and more encouraging; less timidity and more real though born speech—is not this a good resolution for our conversations?

Testifying tongues promote truth's triumph.

Prophet words are profitable. Clear, strong, brave and unequivocal utterance of the highest truth one knows is a clear duty owed to God and the world. Let us have men and women who dare to be indiscreet, if need be, for truth's sake. No need of our time is graver than this one for single-eyed souls who seek only to declare the clear counsel of God, heedless of consequences to the existing order of things.

Seven Sentence Sermons.

The mould of a man's fortune is in his own hands.—Bacon.

Fortune befriends the bold.—Virgil.

If men this blunder still you find,
All think their little set mankind.
—Hannah More.

There is but one thing of which I am afraid, and that is fear.—Montaigne.

The flatterer has not an opinion good enough either of himself or others.—De La Breigere.

No life
Can be pure in its purpose and strong
in its strife
And all life not be purer and stronger
thereby.
—Meredith.

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.—Matt. 25:40.

COMMERCIAL FRUIT FARM.

Hendersonville, April 18.—County Farm Demonstrator E. L. Perkins, who came to Henderson county nearly a year ago from Caldwell county, has purchased the John B. Holland farm on Horse Shoe mountain and will develop it into a commercial fruit orchard. There are about 200 fruit trees, nearly all of which are of bearing age, on the farm. Mr. Perkins states that he has great faith in the fruit-growing possibilities of Henderson county and will endeavor to develop his new farm. Mr. Perkins has been given demonstrations in fruit spraying recently and the fruit-growers of this county will doubtless watch the development of his orchard with considerable interest.

THE WORLD'S MOST CONSPICUOUS MEN

Who Are They? Asks Correspondent of State University Extension Bureau

(By S. R. WINTERS.)

Chapel Hill, April 18.—Numerous and varied are the inquiries mailed the Bureau of Extension of the University of North Carolina from many sections of the State. The people are taking advantage of the sources of information afforded by the State University through its extension agency, guidance in educational affairs and enlightenment on every day subjects being sought through this medium. The information bureau has lately received an inquiry from a citizen of the State asking for the names of the most conspicuous men in the world today. The reasons why these world-citizens hold such a loftiness in the minds of their fellow men were asked to be stated. These names and brief reasons for their world-wide recognition were forwarded the inquisitive citizen: Woodrow Wilson, as President of the United States and ranked as one of the nation's greatest executives; Bernard Shaw, foremost in the world of letters for reasons of his literary talents and criticisms; Andrew Carnegie, a man of world business interests and whose amassed wealth is being used in the cause of world philanthropy; Lloyd George, English statesman, whose economic reforms for the benefit of the average man have attracted world attention, and John R. Mott, of the Student Volunteer Movement, as an organizer of a world movement for the evangelization of the world.

"Foods and Foolishness" was the theme that Dr. Woods Hutchinson, noted physician, author, and lecturer, presented to a University audience in a lecture in Gerrard Hall this week. Wholesome food and fresh air were declared the tonics and preventives of the ills and diseases of the future American citizen, while drugs and trashy foodstuffs were rated as dangerous enemies to the welfare of health. Dr. Hutchinson asserted that the use of drugs had fallen off enormously lately in comparison with their use of thirty years ago, the decrease being a third percentage. Patent medicines and breakfast foods were outlawed by the distinguished American physician. He declared that the nutrition contained by many patent medicines, proclaimed by their manufacturers as restoratives of broken health, represented little more real value toward the upbuilding of a person than eating the label on the bottle containing the medicine. The physician's hostility to breakfast foods was of the negative sort, since he maintained that they possessed little nutritive value, though not injurious.

Acting President Edward K. Graham announces the selections of Dr. John Dewey, professor of philosophy in Columbia University, as the speaker to deliver the McNair lectures for the college year of 1914-1915.

MRS. PENNYBACKER TO BE IN FAYETTEVILLE IN MAY

She Returns With the Coming of the "Macks" to Drink From Spring Under Flora McDonald Oak.

Fayetteville, April 18.—Among the distinguished women who will be here in attendance on the convention of the North Carolina Federation of Women's Clubs when it meets here in May will be Mrs. Percy V. Pennybacker, of Texas, president of the General Federation of Women's Clubs. The visit of Mrs. Pennybacker will be of particular interest because of the fact that she was once a resident of Fayetteville. This was when her father, Rev. J. B. Hardwicke, a Baptist minister, lived and preached here. This was said to have been in the 70's. Mrs. Pennybacker was, of course, at this time quite young, but nevertheless there seems to be no doubt that she has been a Fayettevillian, and it is said that anyone who has ever drunk the waters of Cool Springs in the shade of the Flora McDonald Oak will always come back to Fayetteville some day.

Mrs. Pennybacker's coming takes on added interest following as it does the announcement of the contemplated visit of Andrew Carnegie, who, with his friend, Dr. J. A. MacDonald, editor of the Toronto Globe and next to Mr. Carnegie himself probably the foremost Scotsman of America, expects to be here next month. Of course the object of their visit is the convention of the Scottish Society of America, which meets here May 24th. With Dr. MacDonald will be Mrs. MacDonald, who will be one of the speakers before the Woman's Missionary Union of Fayetteville Presbytery, which will convene here at an earlier date than the Scottish Society.

To keep cool when you find yourself between two fires—that requires nerve.